# Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

# Luqmqn

**Revealed in Makkah**

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

**In the Name of Allah, the Most Gracious, the Most Merciful.**

الم

**31:1 Alif Lam Mim.**

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ

**31:2 These are Ayat of the Wise Book.**

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ

**31:3 A guide and a mercy for the Muhsinin.**

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُم بِالْآخِرَةِ هُمْ يُوقِنُونَ

**31:4 Those who perform the Salah and give Zakah and they have faith in the Hereafter with certainty.**

أُوْلَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ وَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ

**31:5 Such are on guidance from their Lord, and such are the successful.**

Allah says:

الم (١)

**Alif Lam Mim.**

At the beginning of Surah **Al-Baqarah** we discussed the letters such as that appear at the beginning of this Surah.

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ (٢)

These are **Ayat** of the Wise Book.

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ (٣)

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُم بِالْآخِرَةِ هُمْ يُوقِنُونَ (٤)

A guide and a mercy for the **Muhsinin**. Those who perform the **Salah** and give **Zakah** and they have faith in the Hereafter with certainty.

Allah has made the Qur'an guidance and healing and a mercy for the **Muhsinin**, who are those who do good deeds in accordance with the **Shariah**. They establish the obligatory prayers in the proper manner and at the correct times, and follow that with regular, optional and supererogatory prayers; they pay the **Zakah** to those who deserve it; they uphold the ties of kinship with their relatives; they have certain faith that there will be rewards and punishments in the Hereafter, and they seek the reward with Allah; they do not show off or seek a reward or thanks from other people. Whoever does this is one of those of whom Allah says:

أُوْلَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ ...

Such are on guidance from their Lord,

meaning, they follow His guidance with clear understanding.

... وَأُوْلَئِكَ هُمُ الْمُفْلِحُونَ (٥)

and such are the successful.

in this world and in the Hereafter.

وَمِنَ النَّاسِ مَن يَشْتَرِى لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُواً أُوْلَـئِكَ لَهُمْ عَذَابٌ مُّهِينٌ

**31:6 And of mankind is he who purchases idle talk (Lahw Al-Hadith) to mislead from the path of Allah without knowledge, and takes it by way of mockery. For such there will be a humiliating torment.**

وَإِذَا تُتْلَى عَلَيْهِ ءَايَـتُنَا وَلَّى مُسْتَكْبِراً كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِى أُذُنَيْهِ وَقْراً فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ

**31:7 And when Our Ayat are recited to such a one, he turns away in pride, as if he heard them not -- as if there were deafness in his ear. So announce to him a painful torment.**

## The Doomed are preoccupied with Idle Talk and They turn away from the Ayat of Allah

Allah says:

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ ...

And of mankind is he who purchases idle talk (**Lahw Al-Hadith**) to mislead from the path of Allah without knowledge,

When Allah mentions the blessed -- who are those who are guided by the Book of Allah and benefit from hearing it, as He says:

اللَّهُ نَزَّلَ أَحسَنَ الْحَدِيثِ كِتَـباً مُّتَشَـبِهاً مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ

> Allah has sent down the Best Statement, a Book, its parts resembling each other (and) oft-repeated. The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allah. (39:23)

He connect that with mention of the doomed, those who turn away from the Qur'an and do not benefit from hearing the Words of Allah. Instead, they turn to listening to flutes and singing accompanied by musical instruments. As Ibn Mas`ud commented about the **Ayah**:

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ ...

> And of mankind is he who purchases **Lahu Al-Hadith** to mislead (men) from the path of Allah,
>
> he said, "This -- by Allah -- refers to singing.''

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ ...

And of mankind is he who purchases **Lahw Al-Hadith** to mislead (men) from the path of Allah without knowledge,

Qatadah said:

> "By Allah, he may not spend money on it, but his purchasing it means he likes it, and the more misguided he is, the more he likes it and the more he prefers falsehood to the truth and harmful things over beneficial things.''

It was said that what is meant by the words **يَشْتَرِي لَهْوَ الْحَدِيث** (purchases idle talks) is buying singing servant girls.

Ibn Jarir said that it means all speech that hinders people from seeing the signs of Allah and following His path.

His saying: لِيُضِلَّ عَن سَبِيلِ اللَّه (to mislead (men) from the path of Allah) means,

he does this to oppose Islam and its followers.

... وَيَتَّخِذَهَا هُزُوًا ...

and takes it by way of mockery.

Mujahid said,

"This means mocking the path of Allah and making fun of it.''

... أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ (٦)

For such there will be a humiliating torment.

Just as they showed no respect to the signs and path of Allah, so they will be shown no respect on the Day of Resurrection, and they will be subjected to a painful, ongoing torment.

Then Allah says:

وَإِذَا تُتْلَى عَلَيْهِ آيَاتُنَا وَلَّى مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا...

And when Our **Ayat** are recited to such a one, he turns away in pride, as if he heard them not -- as if there were deafness in his ear.

means, when these Qur'anic verses are recited to one who is fond of idleness and play, he turns away from them and does not want to hear them. He turns a deaf ear to them as if he can hear nothing, because it annoys him to hear them since he gains no benefit from them and has no interest in them.

... فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ (٧)

So announce to him a painful torment.

i.e., on the Day of Resurrection, which will hurt him just as much as listening to the Book of Allah and its verses hurt him.

إِنَّ الَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ الصَّـٰلِحَـٰتِ لَهُمْ جَنَّـٰتُ النَّعِيمِ

**31:8 Verily, those who believe and do righteous good deeds, for them are Gardens of Delight.**

خَـٰلِدِينَ فِيهَا

**31:9 To abide therein.**

وَعْدَ اللَّهِ حَقّاً وَهُوَ الْعَزِيزُ الْحَكِيمُ

**It is a promise of Allah in truth. And He is the All-Mighty, the All-Wise.**

## The Good Destiny of the Believers

Allah says:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ....

Verily, those who believe and do righteous good deeds, for them are Gardens of Delight.

Here Allah mentions the destiny of the righteous in the Hereafter, those who believe in Allah and His Messenger and do righteous deeds in accordance with the Laws of Allah.

.. لَهُمْ جَنَّاتُ النَّعِيمِ (٨)

خَالِدِينَ فِيهَا ...

for them are Gardens of Delight. To abide therein.

means, there they will enjoy all kinds of delights and pleasures, food, drink, clothing, dwelling-places, means of transportation, women, a light of beauty and delightful sounds, which have never crossed the mind of any human being. They will stay there forever, never leaving and never desiring change.

... وَعْدَ اللَّهِ حَقًّا ...

It is a promise of Allah in truth.

meaning, this will undoubtedly come to pass, for it is a promise from Allah, and Allah never breaks His promise, because He is the Most Generous Bestower Who does what He wills and is able to do all things.

... وَهُوَ الْعَزِيزُ ...

And He is the All-Mighty,

Who has subjugated all things and to Whom all things submit,

... الْحَكِيمُ (٩)

the All-Wise.

in what He says and what He does, Who has made this Qur'an a guidance to the believers.

قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ وَٱلَّذِينَ لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى

Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it is blindness for them. (41:44)

وَنُنَزِّلُ مِنَ الْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّـلِمِينَ إَلاَّ خَسَارًا

And We send down of the Qur'an that which is a healing and a mercy to those who believe, and it increases the wrongdoers nothing but loss. (17:82)

خَلَقَ السَّمَـوَتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَأَلْقَى فِى الاٌّرْضِ رَوَاسِىَ أَن تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ

**31:10 He has created the heavens without any pillars that you see, and has set on the earth firm mountains lest it should shake with you. And He has scattered therein moving creatures of all kinds.**

وَأَنزَلْنَا مِنَ السَّمَآءِ مَآءً فَأَنْبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ

**And We send down water from the sky, and We cause (plants) of every goodly kind to grow therein in pairs,**

هَـذَا خَلْقُ اللَّهِ

**31:11 This is the creation of Allah.**

فَأَرُونِى مَاذَا خَلَقَ الَّذِينَ مِن دُونِهِ بَلِ الظَّـلِمُونَ فِى ضَلَـلٍ مُّبِينٍ

**So, show Me that which those besides Him have created.**

**Nay, the wrongdoers are in plain error.**

## Proofs of Tawhid

Thus Allah explains His mighty power in creating the heavens and the earth, and everything that is within them and between them.

He says:

خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَـهَا ...

He has created the heavens without any pillars that you see,

Al-Hasan and Qatadah said,

"It does not have any pillars, visible or invisible.''

... وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ ...

and has set on the earth firm mountains,

means, the mountains which stabilize and lend weight to the earth, lest it should shake with its water.

Allah says:

... أَن تَمِيدَ بِكُمْ ...

lest it should shake with you.

... وَبَثَّ فِيهَا مِن كُلِّ دَابَّةٍ ...

And He has scattered therein moving creatures of all kinds,

> means, He has placed throughout it all kinds of animals, the total number of whose kinds and colors is known to no one except the One Who created them.

When Allah tells us that He is the Creator, He also reminds us that He is the Provider, as He says:

... وَأَنزَلْنَا مِنَ السَّمَاء مَاء فَأَنبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ (١٠)

And We send down water from the sky, and We cause (plants) of every goodly kind to grow therein in pairs,

> meaning, every kind of good produce in pairs, i.e., they are beautiful to look at.

Ash-Sha\`bi said:

> "People are also produce of the earth, so whoever enters Paradise is goodly and whoever enters Hell is vile.''

هَذَا خَلْقُ اللَّهِ ...

This is the creation of Allah.

> means, all that Allah has mentioned here of the creation of the heavens and earth and everything in between stems from His power of creation and control alone, and He has no partner or associate in that,

Allah says:

... فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِن دُونِهِ ...

So, show Me that which those besides Him have created.

those idols and rivals whom you worship and call upon.

... بَلِ الظَّالِمُونَ ...

Nay, the wrongdoers,

means the idolators who associate others in worship with Allah.

... فِي ضَلَالٍ ...

in error,

means, they are ignorant and blind.

... مُّبِينٍ (١١)

plain,

means, it is clear and obvious, and not at all hidden.

وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ

**31:12 And indeed We bestowed upon Luqman Al-Hikmah saying: "Give thanks to Allah.''**

وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

**And whoever gives thanks, he gives thanks for (the good of) himself. And whoever is unthankful, then verily, Allah is All-Rich, Worthy of all praise.**

## Luqman

The **Salaf** differed over the identity of Luqman; there are two opinions:

was he a Prophet or just a righteous servant of Allah without the Prophethood.

The majority favored the latter view, that he was a righteous servant of Allah without being a Prophet.

Sufyan Ath-Thawri said, narrating from Al-Ash`ath, from Ikrimah, from Ibn Abbas,

> "Luqman was an Ethiopian slave who was a carpenter.

Abdullah bin Az-Zubayr said,

> "I said to Jabir bin Abdullah: `What did you hear about Luqman?'
>
> He said: `He was short with a flat nose, and came from Nubia.'''

Yahya bin Sa`id Al-Ansari narrated from Sa`id bin Al-Musayyib that

> "Luqman was from the black peoples of (southern) Egypt, and had thick lips. Allah gave him wisdom but withheld Prophethood from him.''

Al-Awza`i said,

> "Abdur-Rahman bin Harmalah told me; `A black man came to Sa`id bin Al-Musayyib to ask him a question, and Sa`id bin Al-Musayyib said to him:
>
>> "Do not be upset because you are black, for among the best of people were three who were black: Bilal, Mahja` the freed slave of Umar bin Al-Khattab, and Luqman the Wise, who was a black Nubian with thick lips.''

Ibn Jarir recorded that Khalid Ar-Raba`i said:

> "Luqman was an Ethiopian slave who was a carpenter. His master said to him, `Slaughter this sheep for us,' so he slaughtered it.
>
> (His master) said: `Bring the best two pieces from it,' so he brought out the tongue and the heart.
>
> Then time passed, as much as Allah willed, and (his master) said: `Slaughter this sheep for us,' so he slaughtered it.

(His master) said, `Bring the worst two morsels from it,' so he brought out the tongue and the heart.

His master said to him, `I told you to bring out the best two pieces, and you brought these, then I told you to bring out the worst two pieces, and you brought these!'

Luqman said,

> `There is nothing better than these if they are good, and there is nothing worse than these if they are bad.'''

Shu`bah narrated from Al-Hakam, from Mujahid,

"Luqman was a righteous servant, but he was not a Prophet.''

Allah's saying:

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ ...

And indeed We bestowed upon Luqman **Al-Hikmah**,

> means, understanding, knowledge and eloquence.

... أَنِ اشْكُرْ لِلَّهِ ...

saying: "Give thanks to Allah.''

> means, `We commanded him to give thanks to Allah for the blessings and favors that Allah had given to him alone among his people and contemporaries.'

Then Allah says:

... وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ...

And whoever gives thanks, he gives thanks for (the good of) himself.

> meaning, the benefit of that will come back to him, and Allah's reward is for those who give thanks, as He says:

وَمَنْ عَمِلَ صَـلِحاً فَلاًّنفُسِهِمْ يَمْهَدُونَ

and whosoever does righteous good deeds, then such will prepare a good place for themselves. (30:44)

... وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ (١٢)

And whoever is unthankful, then verily, Allah is Rich, Worthy of all praise.

He has no need of His servants and He will not be harmed by that, even if all the people of the earth were to disbelieve, for He has no need of anything or anyone besides Himself.

There is no God but He, and we worship none but Him.

وَإِذْ قَالَ لُقْمَانُ لاِبْنِهِ وَهُوَ يَعِظُهُ يَبُنَىَّ لاَ تُشْرِكْ بِاللَّهِ

**31:13 And when Luqman said to his son when he was advising him: "O my son! Join not in worship others with Allah.**

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

**Verily, joining others in worship with Allah is a great Zulm (wrong) indeed.''**

وَوَصَّيْنَا الإِنْسَـنَ بِوَلِدَيْهِ

**31:14 And We have enjoined on man (to be dutiful and good) to his parents.**

حَمَلَتْهُ أُمُّهُ وَهْناً عَلَى وَهْنٍ وَفِصَالُهُ فِى عَامَيْنِ

**His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years --**

أَنِ اشْكُرْ لِى وَلِوَلِدَيْكَ إِلَىَّ الْمَصِيرُ

**give thanks to Me and to your parents. Unto Me is the final destination.**

وَإِن جَـهَدَاكَ عَلَى أَن تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلاَ تُطِعْهُمَا

**31:15 But if they strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not;**

وَصَـحِبْهُمَا فِى الدُّنْيَا مَعْرُوفاً وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ

**but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience.**

ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ

**Then to Me will be your return, and I shall tell you what you used to do.**

## Luqman's Advice to His Son

Allah says:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ...

And when Luqman said to his son when he was advising him: "O my son! Join not in worship others with Allah.

Allah tells us how Luqman advised his son. His full name was Luqman bin `Anqa' bin Sadun, and his son's name was Tharan, according to a saying quoted by As-Suhayli.

Allah describes him in the best terms, and states that he granted him wisdom. Luqman advised his son, the closest and most beloved of all people to him, who deserved to be given the best of his knowledge. So, Luqman started by advising him to worship Allah Alone, and not to associate anything with Him.

Then he warned him:

... إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (١٣)

Verily, joining others in worship with Allah is a great **Zulm** (wrong) indeed.

meaning, it is the greatest wrong.

Al-Bukhari recorded that Abdullah said:

"When the **Ayah** الَّذِينَ آمَنُواْ وَلَمْ يَلْبِسُواْ إِيمَانَهُم بِظُلْمٍ (It is those who believe and confuse not their belief with **Zulm**) (6:82) was revealed, the Companions of the Messenger of Allah were distressed by this, and said,

`Who among us does not confuse his belief with **Zulm**!'

The Messenger of Allah said:

إِنَّهُ لَيْسَ بِذَاكَ، أَلَا تَسْمَعُ إِلَى قَوْلِ لُقْمَانَ:

That is not what it means. Have you not heard what Luqman said: يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (O my son! Join not in worship others with Allah. Verily, joining others in worship with Allah is a great **Zulm** (wrong) indeed)''

It was recorded by Muslim.

When Luqman advised his son to worship Allah Alone, he also told him to honor his parents. This is like the **Ayah**,

وَقَضَى رَبُّكَ أَلاَّ تَعْبُدُواْ إِلاَّ إِيَّـهُ وَبِالْوَلِدَيْنِ إِحْسَـناً

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. (17:23)

These two things are often mentioned together in the Qur'an.

Allah says here:

وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ ...

And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship,

Mujahid said: "The hardship of bearing the child.''

Qatadah said: "Exhaustion upon exhaustion.''

Ata' Al-Khurasani said: "Weakness upon weakness.''

... وَفِصَالُهُ فِي عَامَيْنِ ...

and his weaning is in two years,

means, after he is born, he is breastfed and weaned within two years.

This is like the **Ayah**,

وَالْوَلِدَتُ يُرْضِعْنَ أَوْلَـدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَن يُتِمَّ الرَّضَاعَةَ

The mothers shall give suck to their children for two whole years, for those who desire to complete the term of suckling. (2:233)

On this basis, Ibn Abbas and other Imams understood that the shortest possible period of pregnancy was six months, because Allah says elsewhere:

وَحَمْلُهُ وَفِصَـلُهُ ثَلاَثُونَ شَهْراً

and the bearing of him, and the weaning of him is thirty months (46:15).

Allah mentions how the mother brings the child up, and how she gets tired and suffers stress from staying up with the child night and day, to remind the son of her previous kind treatment of him.

This is like the **Ayah**,

وَقُل رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

and say: "My Lord! Bestow on them Your mercy as they did bring me up when I was young.'' (17:24)

Allah says here:

... أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ (١٤)

give thanks to Me and to your parents. Unto Me is the final destination.

means, `I will reward you most generously for that.'

وَإِن جَاهَدَاكَ عَلى أَن تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ...

But if they strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not;

means, if they try hard to make you follow them in their religion, then do not accept that from them, but do not let that stop you from behaving with them in the world kindly, i.e. treating them with respect.

... وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا ...

but behave with them in the world kindly,

... وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ...

and follow the path of him who turns to Me in repentance and in obedience.

means, the believers.

... ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ (١٥)

Then to Me will be your return, and I shall tell you what you used to do.

At-Tabarani recorded in Al-Ishrah that Sa`d bin Malik said,

"This **Ayah**, وَإِن جَاهَدَاكَ عَلى أَن تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا (But if they strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not;) was revealed concerning me.

I was a man who honored his mother, but when I became Muslim, she said:

`O Sa`d! What is this new thing I see you doing Leave this religion of yours, or I will not eat or drink until I die, and people will say: Shame on you, for what you have done to me, and they will say that you have killed your mother.'

I said, `Do not do that, O mother, for I will not give up this religion of mine for anything.'

She stayed without eating for one day and one night, and she became exhausted; then she stayed for another day and night without eating, and she became utterly exhausted.

When I saw that, I said: `O my mother, by Allah, even if you had one hundred souls and they were to depart one by one, I would not give up this religion of mine for anything, so if you want to, eat, and if you want to, do not eat.'

So she ate.''

يبُنَىَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِى صَخْرَةٍ أَوْ فِى السَّمَـوَتِ أَوْ فِى الاٌّرْضِ يَأْتِ بِهَا اللَّهُ

**31:16 "O my son!**

**If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or on the earth, Allah will bring it forth.**

إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ

**Verily, Allah is Subtle, Well-Aware.''**

يبُنَىَّ أَقِمِ الصَّلَوٰةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَى مَآ أَصَابَكَ

**31:17 "O my son!**

**Perform the Salah, enjoin the good, and forbid the evil, and bear with patience whatever befalls you.**

إِنَّ ذَلِكَ مِنْ عَزْمِ الاٌّمُورِ

**Verily, these are some of the important commandments.''**

وَلاَ تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلاَ تَمْشِ فِى الاٌّرْضِ مَرَحاً

**31:18 "And turn not your face away from men with pride, nor walk in insolence through the earth.**

إِنَّ اللَّهَ لاَ يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

**Verily, Allah likes not any arrogant boaster.''**

وَاقْصِدْ فِى مَشْيِكَ وَاغْضُضْ مِن صَوْتِكَ

**31:19 "And be moderate in your walking, and lower your voice.**

إِنَّ أَنكَرَ الاٌّصْوَتِ لَصَوْتُ الْحَمِيرِ

**Verily, the harshest of all voices is the braying of the asses.''**

**This is useful advice which Allah tells us Luqman gave, so that people may follow it and take it as a good example.**

He said:

يَا بُنَيَّ إِنَّهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ ...

O my son!

If it be (anything) equal to the weight of a grain of mustard seed,

means, if a wrong action or a sin be equal to the size of a grain of mustard seed.

... فَتَكُن فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ ...

and though it be in a rock, or in the heavens or on the earth, Allah will bring it forth.

... يَأْتِ بِهَا اللَّهُ ...

Allah will bring it forth.

means, He will bring it forth on the Day of Resurrection, when it is placed in the Scales of justice and everyone is rewarded or punished for his actions -- if they are good, he will be rewarded and if they are bad he will be punished.

This is like the **Ayat**:

وَنَضَعُ الْمَوَزِينَ الْقِسْطَ لِيَوْمِ الْقِيَـمَةِ فَلاَ تُظْلَمُ نَفْسٌ شَيْئاً

And We shall set up Balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. (21:47)

فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْراً يَرَهُ

وَمَن يَعْـمَلْ مِثْقَالَ ذَرَّةٍ شَرّاً يَرَهُ

So, whosoever does good equal to the weight of a speck of dust shall see it. And whosoever does evil equal to the weight of a speck of dust shall see it. (99:7-8)

Even if this tiny thing were to be hidden inside a solid rock or anywhere in the heavens and the earth, Allah will bring it forth, because nothing is hidden from Him, not even the weight of a speck of dust in the heavens or on the earth.

Allah says:

... إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ (١٦)

Verily, Allah is Subtle, Well-Aware.

meaning, His knowledge is subtle, for nothing is hidden from Him, no matter how small, subtle and minute.

خَبِيرٌ (Well-Aware), even of the footsteps of an ant in the darkest night.

Then he (Luqman) said:

يَا بُنَيَّ أَقِمِ الصَّلَاةَ ...

O my son! Perform the **Salah**,

meaning, offer the prayer properly at the appointed times.

... وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنكَرِ ...

enjoin the good, and forbid the evil,

meaning, to the best of your ability and strength.

... وَاصْبِرْ عَلَى مَا أَصَابَكَ ...

and bear with patience whatever befalls you.

Luqman knew that whoever enjoins what is good and forbids what is evil, will inevitably encounter harm and annoyance from people, so he told him to be patient.

... إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ (١٧)

Verily, these are some of the important commandments.

means, being patient when people cause harm or annoyance is one of the most important commandments.

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ ...

And turn not your face away from men with pride,

means, `do not turn your face away from people when you speak to them or they speak to you, looking down on them in an arrogant fashion. Rather be gentle towards them and greet them with a cheerful face,' as it says in the **Hadith**:

وَلَوْ أَنْ تَلْقَى أَخَاكَ وَوَجْهُكَ إِلَيْهِ مُنْبَسِطٌ، وَإِيَّاكَ وَإِسْبَالَ الْإِزَارِ فَإِنَّهَا مِنَ الْمَخِيلَةِ، وَالْمَخِيلَةُ لَا يُحِبُّهَا اللهُ

... even if it is only by greeting your brother with a cheerful countenance. And beware of letting your lower garment trail below your ankles, for this is a kind of boasting, and Allah does not like boasting.

... وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ...

nor walk in insolence through the earth.

means, `do not be boastful, arrogant, proud and stubborn. Do not do that, for Allah will hate you.'

So he said:

... إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (١٨)

Verily, Allah likes not any arrogant boaster.

meaning, one who shows off and admires himself, feeling that he is better than others.

And Allah says:

وَلاَ تَمْشِ فِى الأٌرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الأٌرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولاً

And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth nor can you attain a stature like the mountains in height. (17:37)

We have already discussed this is detail in the appropriate place.

## The Command to be Moderate in Walking

And Luqman said to his son:

وَاقْصِدْ فِي مَشْيِكَ ...

And be moderate in your walking,

means, walk in a moderate manner, neither slow and lazy nor excessively fast, but be moderate, somewhere in between these two extremes.

... وَاغْضُضْ مِن صَوْتِكَ ...

and lower your voice.

means, do not exaggerate in your speaking and do not raise your voice unnecessarily.

Allah says:

... إِنَّ أَنكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ (١٩)

Verily, the harshest of all voices is the braying of the asses.

Mujahid and others said,

"The most ugly of voices is the voice of the donkey, i.e., when a person raises his voice, the resulting noise is like the voice of a donkey in its loudness. Moreover this is hateful to Allah. Likening a loud voice to that of a donkey implies that it is forbidden and extremely blameworthy, because the Messenger of Allah said:

لَيْسَ لَنَا مَثَلُ السَّوْءِ، الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ يَقِيءُ ثُمَّ يَعُودُ فِي قَيْئِه

It is not befitting us to be an evil parable. The person who takes back his gift, he is like a dog that vomits and then goes back to his vomit.

## The Advice of Luqman

This is very useful advice, which the Qur'an tells us about Luqman. Many other proverbs and words of advice were also

narrated from him, some examples of which we will quote below, as basic principles:

Imam Ahmad recorded that Ibn Umar said,

> "The Messenger of Allah said:
>
> إِنَّ لُقْمَانَ الْحَكِيمَ كَانَ يَقُولُ: إِنَّ اللهَ إِذَا اسْتَوْدَعَ شَيْئًا حَفِظَه
>
> Luqman the Wise used to say: when something is entrusted to the care of Allah, He protects it.

It was narrated that As-Sari bin Yahya said:

> "Luqman said to his son: `Wisdom puts the poor in the company of kings.'''

It was also narrated that Awn bin Abdullah said:

> "Luqman said to his son: `O my son! When you come to a gathering of people, greet them with **Salam**, then sit at the edge of the group, and do not speak until you see that they have finished speaking. Then if they remember Allah, join them, but if they speak of anything else, then leave them and go to another group'.''

أَلَمْ تَرَوْاْ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَـهِرَةً وَبَاطِنَةً

**31:20 See you not that Allah has subjected for you whatsoever is in the heavens and whatsoever is on the earth, and has completed and perfected His graces upon you, apparent and hidden!**

وَمِنَ النَّاسِ مَن يُجَـدِلُ فِى اللَّهِ بِغَيْرِ عِلْمٍ وَلاَ هُدًى وَلاَ كِتَـبٍ مُّنِيرٍ

**Yet of mankind is he who disputes about Allah without knowledge or guidance or a Book giving light!**

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَآ أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَا أَوَلَوْ كَانَ الشَّيْطَـنُ يَدْعُوهُمْ إِلَى عَذَابِ السَّعِيرِ

**31:21 And when it is said to them: "Follow that which Allah has sent down,'' they say: "Nay, we shall follow that which we found our fathers (following).'' Even if Shaytan invites them to the torment of the Fire!**

## Reminder of Blessings Here

Allah says:

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ (٢٠)

See you not that Allah has subjected for you whatsoever is in the heavens and whatsoever is on the earth, and has completed and perfected His graces upon you, apparent and hidden!

Allah reminds His creation of the blessings He bestows upon them in this world and the Hereafter. In the heavens He has subjugated for them the stars which give them light during the night and during the day, and He has created clouds, rain, snow and hail, and made the heavens a canopy which covers and protects them. On earth He has created for them stability and rivers, trees, crops and fruits; He has completed and perfected His graces upon them, apparent and hidden, by sending Messengers, revealing Books and removing doubts and excuses. Yet despite all this, not all the people believe, and indeed there are those who dispute concerning Allah, that is, His Tawhid, and His sending the Messengers. Their dispute is without knowledge and they have no sound evidence or valid inherited Book.

Allah says:

وَمِنَ النَّاسِ مَن يُجَـدِلُ فِى اللَّهِ بِغَيْرِ عِلْمٍ وَلاَ هُدًى وَلاَ كِتَـبٍ مُّنِيرٍ

And among men is he who disputes about Allah, without knowledge or guidance, or a Book giving light (from Allah). (22:8)

meaning clear and unambiguous.

Allah says:

وَإِذَا قِيلَ لَهُمُ ...

And when it is said to them,

means, to these people who dispute about the Oneness of Allah.

... اتَّبِعُوا مَا أَنزَلَ اللَّهُ ...

"Follow that which Allah has sent down,''

means, the pure Divine Laws that He has sent down to His Messengers,

... قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءنَا ...

they say: "Nay, we shall follow that which we found our fathers (following).''

means, they have no other proof except the fact that they are following their forefathers.

Allah says:

أَوَلَوْ كَانَ ءَابَاؤُهُمْ لاَ يَعْقِلُونَ شَيْئًا وَلاَ يَهْتَدُونَ

Even though their fathers did not understand anything nor were they guided. (2:170)

meaning, `what do you think, you who take the forefathers' deeds as proof, that they were misguided and you are following in their footsteps!'

Allah says:

... أَوَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَى عَذَابِ السَّعِيرِ (٢١)

Even if **Shaytan** invites them to the torment of the Fire!

وَمَن يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى وَإِلَى اللَّهِ عَـقِبَةُ الاٌّمُورِ

**31:22 And whosoever submits his face (himself) to Allah, while he is a Muhsin, then he has grasped the most trustworthy handhold. And to Allah return all matters for decision.**

وَمَن كَفَرَ فَلاَ يَحْزُنكَ كُفْرُهُ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوا

**31:23 And whoever disbelieves, let not his disbelief grieve you. To Us is their return, and We shall inform them what they have done.**

إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

**Verily, Allah is the All-Knower of what is in the breasts.**

نُمَتِّعُهُمْ قَلِيلاً ثُمَّ نَضْطَرُّهُمْ إِلَى عَذَابٍ غَلِيظٍ

**31:24 We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment.**

Allah says:

وَمَن يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ ...

And whosoever submits his face (himself) to Allah,

Allah tells us that whoever submits his face to Allah, i.e., does deeds sincerely for His sake, submits to His commandments and follows His Laws,

... وَهُوَ مُحْسِنٌ ...

while he is a **Muhsin**,

i.e., doing what his Lord has commanded and abstaining from what He has forbidden,

... فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى ...

then he has grasped the most trustworthy handhold.

means, he has received a firm promise from Allah that He will not punish him.

... وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ (٢٢)

And to Allah return all matters for decision.

وَمَن كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ ...

And whoever disbelieves, let not his disbelief grieve you.

means, `do not grieve over them, O Muhammad, because they disbelieve in Allah and in the Message you have brought, for their return will be to Allah and He will tell them what they used to do,' i.e., He will punish them for it.

... إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوا ...

To Us is their return, and We shall inform them what they have done.

... إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ (٢٣)

Verily, Allah is the All-Knower of what is in the breasts.

and nothing whatsoever is hidden from Him.

Then Allah says:

نُمَتِّعُهُمْ قَلِيلًا ...

We let them enjoy for a little while,

means, in this world,

... ثُمَّ نَضْطَرُّهُمْ ...

then in the end We shall oblige them,

means, `We shall cause them,'

... إِلَى عَذَابٍ غَلِيظٍ (٢٤)

to (enter) a great torment.

means, a torment that is terrifying and difficult to bear.

This is like the **Ayah**,

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لاَ يُفْلِحُونَ

مَتَـعٌ فِى الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُواْ يَكْفُرُونَ

"Verily, those who invent a lie against Allah, will never be successful.''

Enjoyment in this world! and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve. (10:69-70)

وَلَئِن سَأَلْتَهُمْ مَّنْ خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ لَيَقُولُنَّ اللَّهُ

**31:25 And if you ask them: "Who has created the heavens and the earth,'' they will certainly say: "Allah.''**

قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لاَ يَعْلَمُونَ

**Say: "All the praises and thanks be to Allah!'' But most of them know not.**

لِلَّهِ مَا فِى السَّمَـوَتِ وَالاٌّرْضَ

**31:26 To Allah belongs whatsoever is in the heavens and the earth.**

إِنَّ اللَّهَ هُوَ الْغَنِىُّ الْحَمِيدُ

**Verily, Allah, He is Al-Ghani, Worthy of all praise.**

## The Idolators admitted that Allah is the Creator

Allah tells us that these idolators who associated others with Him admitted that Allah Alone, with no partner or associate, is the Creator of heaven and earth yet they still worshipped others besides Him who they recognized were created by Him and subjugated to Him.

Allah says:

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ ...

And if you ask them: "Who has created the heavens and the earth,'' they will certainly say: "Allah.''

Say: "All the praises and thanks be to Allah!''

By their admitting that, proof is established against them,

... بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ (٢٥)

But most of them know not.

Then Allah says:

لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ...

To Allah belongs whatsoever is in the heavens and the earth.

meaning, He created it and has dominion over it.

... إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ (٢٦)

Verily, Allah, He is **Al-Ghani**, Worthy of all praise.

means, He has no need of anyone or anything besides Himself, and everything else is in need of Him.

He is Worthy of praise for all that He has created, so praise be to Him in the heavens and on earth for all that He has created and decreed, and He is worthy of praise in all affairs.

وَلَوْ أَنَّمَا فِى الاٌّرْضِ مِن شَجَرَةٍ أَقْلاَمٌ وَالْبَحْرُ يَمُدُّهُ مِن بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَـتُ اللَّهِ

**31:27 And if all the trees on the earth were pens and the sea, with seven seas behind it to add to it, yet the Words of Allah would not be exhausted.**

إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

**Verily, Allah is All-Mighty, All-Wise.**

مَّا خَلْقُكُمْ وَلاَ بَعْثُكُمْ إِلاَّ كَنَفْسٍ وَحِدَةٍ

**31:28 The creation of you all and the resurrection of you all are only as a single person.**

إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

**Verily, Allah is All-Hearer, All-Seer.**

## The Words of Allah cannot be counted or exhausted

Allah tells us of His might, pride, majesty, beautiful Names and sublime attributes, and His perfect Words which no one can encompass. No human being knows their essence or nature, or

how many they are. As the Leader of Mankind and Seal of the Messengers said:

لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

I cannot praise You enough; You are as You have praised yourself.

Allah says:

وَلَوْ أَنَّمَا فِي الْأَرْضِ مِن شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِن بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَاتُ اللَّهِ ...

And if all the trees on the earth were pens and the sea, with seven seas behind it to add to its, yet the Words of Allah would not be exhausted.

meaning, even if all the trees on earth were made into pens and the sea was made into ink, and topped up with seven more like it, and they were used to write the Words of Allah showing His might, attributes and majesty, the pens would break and the ink would run dry, even if more were brought.

The number seven is used to indicate a large amount, it is not to be taken literally or to be understood as referring to the seven oceans of the world, as was suggested by those who took this idea from Israelite stories, which we neither believe nor reject.

As Allah says elsewhere:

قُل لَّوْ كَانَ الْبَحْرُ مِدَاداً لِّكَلِمَـتِ رَبِّى لَنَفِدَ الْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَـتُ رَبِّى وَلَوْ جِئْنَا بِمِثْلِهِ مَدَداً

Say: "If the sea were ink for the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought like it for its aid.'' (18:109)

The words بِمِثْلِهِ (like it) do not mean merely another one, but another like it and another and

another and another, etc., because there is no limit to the signs and Words of Allah.

... إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (٢٧)

Verily, Allah is All-Mighty, All-Wise.

means, He is All-Mighty and has subjugated all things to His will, so nothing can prevent what He wills, and none can oppose or put back His decision. He is All-Wise in His creation, commands, Words, actions, Laws and all His affairs.

مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ ...

The creation of you all and the resurrection of you all are only as a single person.

means, His creation and resurrection of all of mankind on the Day of Resurrection is, in relation to His power, like the creation and resurrection of a single soul; all of this is easy for Him.

إِنَّمَآ أَمْرُهُ إِذَآ أَرَادَ شَيْئاً أَن يَقُولَ لَهُ كُن فَيَكُونُ

Verily, His command, when He intends a thing, is only that He says to it, "Be!'' -- and it is! (36:82)

وَمَآ أَمْرُنَآ إِلاَّ وَحِدَةٌ كَلَمْحٍ بِالْبَصَرِ

And Our commandment is but one as the twinkling of an eye. (54:50)

This means He only has to command a thing once, and it will happen. There is no need for Him to repeat it or confirm it.

فَإِنَّمَا هِىَ زَجْرَةٌ وَحِدَةٌ

فَإِذَا هُم بِالسَّاهِرَةِ

But it will be only a single **Zajrah**. When behold, they find themselves on the surface of the earth alive after their death. (79:13-14)

... إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ (٢٨)

Verily, Allah is All-Hearer, All-Seer.

means, just as He hears all that they say, so He also sees all that they do, as if He is hearing and seeing a single soul. His power over all of them is like His power over a single soul, Allah says: مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ (The creation of you all and the resurrection of you all are only as a single person).

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ الَّيْلَ فِى النَّهَارِ وَيُولِجُ النَّهَارَ فِى الَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِى إِلَى أَجَلٍ مُّسَمًّى

**31:29 See you not that Allah merges the night into the day, and merges the day into the night, and has subjected the sun and the moon, each running its course for a term appointed;**

وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ

**and that Allah is All-Aware of what you do.**

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ الْبَـطِلُ

**31:30 That is because Allah, He is the Truth, and that which they invoke besides Him is falsehood;**

وَأَنَّ اللَّهَ هُوَ الْعَلِىُّ الْكَبِيرُ

**and that Allah, He is the Most High, the Most Great.**

## The Might and Power of Allah Allah tells us that He

Allah says:

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ ...

See you not that Allah merges the night into the day, and merges the day into the night,

> meaning, He takes from the night and adds to the day, so that the day becomes longer and the night shorter, which is what happens in summer when the days are longest; then the day starts to become shorter and the night longer, which is what happens in winter.

... وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَى أَجَلٍ مُّسَمًّى ...

and has subjected the sun and the moon, each running its course for a term appointed;

> It was said that this means, each runs within its set limits, or it means until the Day of Resurrection; both meanings are correct.
>
> The first view is supported by the **Hadith** of Abu Dharr, may Allah be pleased with him, in the Two **Sahihs**, according to which the Messenger of Allah said:
>
> يَا أَبَا ذَرَ أَتَدْرِي أَيْنَ تَذْهَبُ هَذِهِ الشَّمْسُ ؟
>
> O Abu Dharr! Do you know where this sun goes?
>
> I (Abu Dharr) said: "Allah and His Messenger know best.''
>
> He said:
>
> فَإِنَّهَا تَذْهَبُ فَتَسْجُدُ تَحْتَ الْعَرْشِ، ثُمَّ تَسْتَأْذِنُ رَبَّهَا فَيُوشِكُ أَنْ يُقَالَ لَهَا: ارْجِعِي مِنْ حَيْثُ جِئْتِ
>
> It goes and prostrates beneath the Throne, then it seeks permission from its Lord, and soon it will be said: "Go back from whence you came.''

Ibn Abi Hatim recorded that Ibn Abbas said,

> "The sun is like flowing water, running in its course in the sky during the day. When it sets, it

travels in its course beneath the earth until it rises in the east.''

He said,

"The same is true in the case of the moon.''

Its chain of narration is **Sahih**.

... وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ (٢٩)

and that Allah is All-Aware of what you do.

This is like the **Ayah**,

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِى السَّمَآءِ وَالأَرْضِ

Know you not that Allah knows all that is in the heaven and the earth. (22:70)

The meaning is that Allah is the Creator Who knows all things, as He says:

اللَّهُ الَّذِى خَلَقَ سَبْعَ سَمَـوَتٍ وَمِنَ الأَرْضِ مِثْلَهُنَّ

It is Allah Who has created seven heavens and of the earth the like thereof. (65:12)

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ الْبَاطِلُ ...

That is because Allah, He is the Truth, and that which they invoke besides Him is falsehood;

means, He shows you His Signs so that you may know from them that He is the Truth, i.e., He truly exists and is truly divine, and that all else besides Him is falsehood. He has no need of anything else, but everything else is dependent on Him, because everything in heaven and on earth is created by Him and is enslaved by Him; none of them could move even an atom's weight except with His permission. If all the people of heaven and earth were to come together to create a fly, they would not be able to do so.

Allah says:

... وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ (٣٠)

and that Allah, He is the Most High, the Most Great.

meaning, He is the Most High and there is none higher than Him, and He is the Most Great Who is greater than everything. Everything is subjugated and insignificant in comparison to Him.

أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِى فِى الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِّنْ ءَايَـتِهِ

**31:31 See you not that the ships sail through the sea by Allah's grace that He may show you of His signs!**

إِنَّ فِى ذَلِكَ لآيَـتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

**Verily, in this are signs for every patient, grateful (person).**

وَإِذَا غَشِيَهُمْ مَّوْجٌ كَالظُّلَلِ دَعَوُاْ اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

**31:32 And when waves cover them like shades, they invoke Allah, making their invocations for Him only.**

فَلَمَّا نَجَّـهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ

**But when He brings them safe to land, there are among them those that stop in between.**

وَمَا يَجْحَدُ بِـَايَـتِنَآ إِلاَّ كُلُّ خَتَّارٍ كَفُورٍ

**And Our Ayat are not denied except by every Khattar Kafur.**

**Allah tells us that He is the One Who has subjugated the sea so that ships may sail on it by His command, i.e., by His grace and power.**

Allah says:

أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ ...

See you not that the ships sail through the sea by Allah's grace

For if He did not give the water the strength to carry the ships, they would not sail. So he says:

... لِيُرِيَكُم مِّنْ آيَاتِهِ ...

that He may show you of His signs, meaning, by His power.

... إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾

Verily, in this are signs for every patient, grateful.

means, every person who bears difficulty with patience and who gives thanks at times of ease.

Then Allah says:

وَإِذَا غَشِيَهُم مَّوْجٌ كَالظُّلَلِ ...

And when waves cover them like shades,

meaning, like mountains or clouds,

... دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ...

they invoke Allah, making their invocations for Him only.

This is like the **Ayah**,

وَإِذَا مَسَّكُمُ الْضُّرُّ فِى الْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلاَ إِيَّاهُ

And when harm touches you upon the sea, those that you call upon vanish from you except Him. (17:67)

فَإِذَا رَكِبُوا فِي الْفُلْكِ

And when they embark on a ship... (29:65)

Then Allah says:

... فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُم مُّقْتَصِدٌ ...

But when He brings them safe to land, there are among them those that stop in between.

Mujahid said,

"This refers to the disbelievers -- as if he interpreted the word **Muqtasid** to mean denier as in the **Ayah**,

فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ

but when He brings them safely to land, behold, they give a share of their worship to others. (29:65)

... وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ (٣٢)

And Our **Ayat** are not denied except by every **Khattar Kafur**.

**Khattar** means one who betrays or stabs in the back.

This was the view of Mujahid, Al-Hasan, Qatadah and Malik, narrating from Zayd bin Aslam.

This word describes a person who, whenever he makes a promise, breaks his promise, and it refers to the worst form of treachery.

كَفُورٍ (**Kafur**) means,

one who denies blessings and does not give thanks for them, rather he forgets them and does not remember them.

يأَيُّهَا النَّاسُ اتَّقُواْ رَبَّكُمْ وَاخْشَوْاْ يَوْماً لاَّ يَجْزِى وَالِدٌ عَن وَلَدِهِ وَلاَ مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِ شَيْئاً

**31:33 O mankind! Have Taqwa of your Lord, and fear a Day when no father can avail aught for his son, nor a son avail aught for his father.**

إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلاَ تَغُرَّنَّكُمُ الْحَيَوٰةُ الدُّنْيَا وَلاَ يَغُرَّنَّكُم بِاللَّهِ الْغَرُورُ

**Verily, the promise of Allah is true, let not then this present life deceive you, nor let the chief deceiver deceive you about Allah.**

## The Command to fear Allah and remember the Day of Resurrection

Allah says:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَاخْشَوْا يَوْمًا ...

O mankind!

Have **Taqwa** of your Lord, and fear a Day when,

Here Allah warns people about the Day of Resurrection, and commands them to fear Him and remember the Day of Resurrection when

... لَّا يَجْزِي وَالِدٌ عَن وَلَدِهِ ...

no father can avail aught for his son,

which means, even if he wanted to offer himself as a sacrifice for his son, it would not be accepted from him. The same will apply in the case of a son who wants to sacrifice himself for his father -- it will not be accepted from him.

... وَلَا مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِ شَيْئًا ...

nor a son avail aught for his father.

... إِنَّ وَعْدَ اللَّهِ حَقٌّ ...

Verily, the promise of Allah is true,

Then Allah reminds them once again with the words:

... فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا ...

let not then this present life deceive you,

> meaning, do not let your feelings of contentment with this life make you forget about the Hereafter.

... وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغَرُورُ (٣٣)

nor let the chief deceiver deceive you about Allah.

> refers to the **Shaytan**. This was the view of Ibn Abbas, Mujahid, Ad-Dahhak and Qatadah.
>
> The **Shaytan** makes promises to them and arouses in them false desires, but there is no substance to them, as Allah says:
>
> يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمْ الشَّيْطَـنُ إِلاَّ غُرُوراً
>
> He makes promises to them, and arouses in them false desires; and **Shaytan's** promises are nothing but deceptions. (4:120)

Wahb bin Munabbih said:

> `Uzayr, peace be upon him, said: "When I saw the misfortune of my people, I felt very sad and distressed, and I could not sleep, so I prayed to my Lord and fasted, and I called upon Him weeping. There came to me an angel and I said to him: `Tell me, will the souls of the righteous intercede for the wrongdoers, or the fathers for their sons?'
>
> He said: `On the Day of Resurrection all matters will be settled, and Allah's dominion will be made manifest and no exceptions will be made. No one

will speak on that Day except with the permission of the Most Merciful. No father will answer for his son, or any son for his father, or any man for his brother, or any servant for his master. No one will care about anybody except himself, or feel grief or compassion for anyone except himself. Everyone will be worried only about himself. No one will be asked about anybody else. Each person will be concerned only about himself, weeping for himself and carrying his own burden. No one will carry the burden of another.'"

This was recorded by Ibn Abi Hatim.

إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِى الاٌّرْحَامِ

**31:34 Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs.**

وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَداً وَمَا تَدْرِى نَفْسٌ بِأَىِّ أَرْضٍ تَمُوتُ

**No person knows what he will earn tomorrow, and no person knows in what land he will die.**

إِنَّ اللَّهَ عَلَيمٌ خَبِيرٌ

**Verily, Allah is All-Knower, All-Aware.**

Allah says:

إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ...

Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow,

The Knower of the Unseen is Allah. These are the keys of the Unseen, whose knowledge Allah alone has kept for Himself, and no one else knows them unless Allah tells him about them. The knowledge of `when the Hour will occur' is not known to any Prophet who was sent or any angel who is close to Allah.

لاَ يُجَلِّيهَا لِوَقْتِهَآ إِلاَّ هُوَ

None can reveal its time but He. (7:187)

Similarly, no one but Allah knows when rain will fall, but when He issues the commands, the angels who are entrusted with the task of bringing rain know about it, as do those among His creation whom He wills should know.

No one but He knows what is in the wombs of what He wants to create, but when He decrees whether it is to be male or female, and whether it is to be blessed or doomed, the angels who are entrusted with that know about it, as do those among His creation whom He wills should know.

... وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ...

No person knows what he will earn tomorrow,

No one knows what he will earn tomorrow with regard to this world or the Hereafter.

... وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ...

and no person knows in what land he will die.

in his own land or elsewhere, in some other land. No one knows this.

This **Ayah** is like the **Ayah**,

وَعِندَهُ مَفَاتِحُ الْغَيْبِ لاَ يَعْلَمُهَآ إِلاَّ هُوَ

And with Him are the keys of the Unseen, none knows them but He. (6:59)

... إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (٣٤)

Verily, Allah is All-Knower, All-Aware.

It was reported in the Sunnah that the above five things are called the Keys of the Unseen.

Imam Ahmad recorded that Buraydah said that he heard the Messenger of Allah say:

خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللهُ عَزَّ وَجَلَّ:

إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

There are five things which no one knows except Allah:

- Verily, Allah, with Him is the knowledge of the Hour,
- He sends down the rain,
- and knows that which is in the wombs.
- No person knows what he will earn tomorrow,
- and no person knows in what land he will die.

Verily, Allah is All-Knower, All-Aware.

The chain of narrators for this **Hadith** is **Sahih**, although they did not recorded it.

## The Hadith of Ibn Umar

Imam Ahmad recorded that Ibn Umar said,

"The Messenger of Allah said:

مَفَاتِيحُ الْغَيْبِ خَمْسٌ لَا يَعْلَمُهُنَّ إِلَّا اللهُ:

إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

The Keys of the Unseen are five, which no one knows except Allah:

- Verily, Allah, with Him is the knowledge of the Hour,
- He sends down the rain,
- and knows that which is in the wombs.
- No person knows what he will earn tomorrow,
- and no person knows in what land he will die.

Verily, Allah is All-Knower, All-Aware.

This was recorded only by Al-Bukhari, which he narrated in the Book of the Rain Prayer in his **Sahih**.

He also recorded it in his Tafsir with a different chain of narrators, stating that Abdullah bin Umar said,

"The Prophet said:

مَفَاتِيحُ الْغَيْبِ خَمْس

The Keys of the Unseen are five.''

Then he recited:

إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ...

Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs...

This too was recorded only by Al-Bukhari.

## The Hadith of Abu Hurayrah

In his Tafsir of this **Ayah**, Al-Bukhari narrated from Abu Hurayrah, may Allah be pleased with him, that the Messenger of Allah was standing before the people one day when a man came to him and said,

`O Messenger of Allah, what is **Iman**?'

He said:

الْإِيمَانُ أَنْ تُؤْمِنَ بِاللهِ وَمَلَائِكَتِهِ، وَكُتُبِهِ وَرُسُلِهِ وَلِقَائِهِ، وَتُؤْمِنَ بِالْبَعْثِ الْآخِرِ

**Iman** is to believe;

- in Allah,
- His Angels,
- His Books,
- His Messengers and
- in the meeting with Him,
- and to believe in the Resurrection in the Hereafter.

He said: `O Messenger of Allah, what is Islam?'

He said:

الْإِسْلَامُ أَنْ تَعْبُدَ اللهَ وَلَا تُشْرِكَ بِهِ شَيْئًا، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومَ رَمَضَانَ

Islam is

- to worship Allah Alone and not associate anything in worship with Him,
- to establish regular prayer,
- to pay the obligatory **Zakah**, and
- to fast in **Ramadan**.

He said, `O Messenger of Allah, what is **Ihsan**?'

He said:

الْإِحْسَانُ أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

**Ihsan** is to worship Allah as if you see Him, and if you do not see Him, then He sees you.

He said, `O Messenger of Allah, when will the Hour come?'

He said:

مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَلَكِنْ سَأُحَدِّثُكَ عَنْ أَشْرَاطِهَا:

إِذَا وَلَدَتِ الْأَمَةُ رَبَّتَهَا فَذَاكَ مِنْ أَشْرَاطِهَا، وَإِذَا كَانَ الْحُفَاةُ الْعُرَاةُ رُؤُوسَ النَّاسِ فَذَاكَ مِنْ أَشْرَاطِهَا فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللهُ:

The one who is asked about it does not know more than the one who is asking, but I will tell you of some of its signs:

- when the servant woman gives birth to her mistress, that is one of its signs;
- when the barefoot and naked become leaders of the people, that is one of its signs.
- The timing of the Hour is one of the five things which no one knows except Allah:

إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ...

Verily, Allah, with Him is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs....

Then the man went away, and the Prophet said, رُدُّوهُ عَلَيَّ (Bring him back to me).

They went to bring him back, but they could not find him.

He said:

هَذَا جِبْرِيلُ جَاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمُ

That was Jibril who came to teach the people their religion.

It was also recorded by Al-Bukhari in the Book of Faith, and by Muslim with several chains of narration.

We have discussed this at the beginning of our commentary on Al-Bukhari, where we mentioned

at length some **Hadiths** narrated by the Commander of the faithful Umar bin Al-Khattab. These were recorded only by Muslim.

... وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ...

and no person knows in what land he will die.

Qatadah said,

"There are some things which Allah has kept to Himself, and they are not known to any angel who is close to Him or any Prophet who was sent by Him.

...إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ ...

Verily, Allah, with Him is the knowledge of the Hour,

no one among mankind knows when the Hour will come, in which year or month, or whether it will come at night or during the day.

... وَيُنَزِّلُ الْغَيْثَ ...

He sends down the rain,

and no one knows when rain will come, night or day.

... وَيَعْلَمُ مَا فِي الْأَرْحَامِ ...

and knows that which is in the wombs.

No one knows what is in the wombs, male or female, red or black, or what it is.

وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَداً

No person knows what he will earn tomorrow,

whether it will be good or bad. You do not know, O son of Adam, when you will die. You might die tomorrow, you might be stricken by calamity tomorrow.

وَمَا تَدْرِى نَفْسٌ بِأَىِّ أَرْضٍ تَمُوتُ

and no person knows in what land he will die.

means, no person knows where his resting place will be, on the land or in the sea, on a plain or in the mountains.

It says in the **Hadith**:

إِذَا أَرَادَ اللهُ قَبْضَ عَبْدٍ بِأَرْضٍ جَعَلَ لَهُ إِلَيْهَا حَاجَة

If Allah wants to take a person's soul in a particular land, He will give him a reason to go there.

In Al-Mu`jam Al-Kabir, Al-Hafiz Abu Al-Qasim At-Tabarani recorded that Usamah bin Zayd said,

"The Messenger of Allah said:

مَا جَعَلَ اللهُ مِيتَةَ عَبْدٍ بِأَرْضٍ إِلَّا جَعَلَ لَهُ فِيهَا حَاجَة

Allah does not will that a person should die in a certain land but He gives him a reason to go there.''

This is the end of the Tafsir of **Surah Luqman**. Praise be to Allah, the Lord of the worlds. Sufficient for us is Allah and He is the Best Disposer of affairs.